

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

TERMS—\$2 PER ANNUM, PAYABLE IN ADVANCE.

VOL. XXVII.

HARTFORD, FRIDAY, OCTOBER 6, 1848.

NEW SERIES. VOL. XI. NO. 31

Christian Secretary.

PUBLISHED EVERY FRIDAY MORNING AT THE OFFICE, CORNER MAIN AND ASYLUM STREETS.

Terms.

Subscribers in the city, furnished by the Carrier, at Two Dollars per annum. Papers sent by mail at \$3.00, payable in advance, with a discount of twelve and a half per cent, to agents becoming responsible for six or more copies. Advertisements inserted at the usual rates of advertising in this city. All communications intended for the paper should be addressed to BURR & SMITH, post paid.

For the Christian Secretary.

The Weeping Sower.

BY MRS. S. EMILIA PHILIPS.

—And though at morn thou weep,
And though the midnight find thee weeping still,
Good cheer! good cheer! the shepherd loves his sheep;
Rejoice thou to the watchful Father's will."

A soft, sweet light, a mingling of day's departing splendor with the solemn beauty of the approaching night, stole, with its rosy glow, over the apartment. And as day and evening thus met in love, and peace, so did some pure rays from the far-off regions of eternal glory, descend and mingle with earthly beams in the scene now depicted in that calm room. A gentle woman, in whose heart this sunlight from heaven met and mingled with the reflected radiance of her earthly love, was bowed in the overflowing of such intercession, and the offering of such incense as never fails to ascend far above the murky atmosphere that veils this world, and float away not unnoticed in the more congenial airs of Paradise. At her side knelt a wild, turbulent boy; and young as he was, that daring, reckless spirit of his, was already but too apparent, and had sent many a pang to the affectionate heart that trembled for her son. He was a bold, stubborn child even now, and his heart seemed strangely hardened. Nevertheless she taught on faithfully, in hope. Her boy's heart, she felt was a field which God had given her to cultivate to his glory. It might become a well watered garden, full of all pleasant fruits, although it now presented the aspect but of a weed bearing wilderness. The soil was upspring full of all wild briars and sharp thorns, and no dew from above had ever penetrated its hard surface.

Yet the boy always felt a strange awe in these seasons, when his meek mother appeared transformed almost into an angel, holding high converse with the Uncreated, and to his imaginative and ardent temperament it almost seemed at times, as if he caught on his trembling ear some rustling of seraphic pinions. O, to intercede with heaven that the Saviour she loved so much might not be denied by her son,—to plead with the boy, and plant his heart full of all loving instructions, ever watering them plentifully with her yearning tears! O to do and feel all this, and yet see him advancing into manhood a depraved and hardened youth, ever throwing himself in the way of temptation, was it not fearfully disheartening?

Thus as she sowed day by day her precious seed, she went forth weeping in many secret places.

I turned and beheld one of God's watchmen standing on the ramparts of Zion.—The awful trumpet of the word was in his hand, and many a terrible blast of warning and rebuke, many a tone sweet as celestial music, breathing love and precious invitation, sounded through all those borders, and alas! the heavy breathing of deep slumber was the sole response. He gazed upon the vineyard. Behold the rain of sweet ordinances descended to soften; the sunlight of infinite love fell as it would seem with irresistible influence upon that stony surface, to quicken into life the precious seed he was ever sowing with laborious hand. Yet as he sought figs, behold thorns; and as he looked for grapes, he encountered briers. But this was not all; he found another sower was about in that same field, and the tares which followed his assiduous labors, bore abundant witness to his malicious toil.

I passed on, and discovered a poor, half fainting sower, weeping bitterly over barrenness nearer home. His own heart was the spot, and he was compelled to labor as did the sons of the Hebrews in erecting their city wall; for a strong armed, dark-browed sower was ever struggling to enter, so he plied his implements of laborious industry to cultivate his field, with one hand, and grasped his war weapons to resist the intruder with the other.

Years had flown by, and upon the bosom of the ocean rode a majestic traveller of the dark waves. It was the midnight watch, and pacing the ample deck was a hardy man upon whose dark brow were written in characters too legible ever to be mistaken, the foul records of vice and depravity. Men would have given that wicked sailor up, but a cloud of incense perfumed with atoning blood had long stood between him and justice. Vengeance could not penetrate to strike its victim all enveloped as he was by a mother's prayers offered in Jesus' name. And now a voice from heaven seemed whispering to his long deafening spirit, and every starry eye in

that cerulean arch appeared to his guilty soul to gaze upon him in awful reproof.—He had that day learned that his mother had been some time departed home. The strong man had bowed himself at this, while remorse, agony and terror, swept like a tempest over that softening rock.—Every pang that his recklessness had sent to that maternal heart, returned with fearfully augmented power to his own. Then rose up his sinful course. Her ardent prayers, her weeping counsels, long buried, had now begun to germinate. And when at length penitent for his rebellion against Jehovah, he found the joy of faith, he could not doubt but that among the angels who were rejoicing at that repentance was one glorified spirit, whose harp, at the glad news, rung louder than them all!

"Had she not then for pains and fears,
The day of woe, the watchful night;
For all her sorrows, all her tears,
An over-payment of delight?"

I entered the house of Deity; and lo, He was indeed in His temple. It was thronged with rejoicing converts and weeping sinners; and he who had sowed there, weeping, had discovered just as he was almost fainting with discouragement, an abundant harvest.

O weeping sower, whatever is thy field, remember a promise that cannot fail. Is it a circle of young Sabbath scholars? Faint not at the delay of sheaves. Wherever thou laborest, though the heavens above be brass, and the land iron, yet is there an infallible life in that seed thou art scattering. O weak laborer, shame is thine if thou faint at mid-day. Art thou longing that the great Husbandman should witness a harvest to his honor and praise? Thy feeble eye cannot penetrate the hard earth to see how that seed is germinating in silent darkness. Beloved, toil on, though in weeping, but permit not those tears to dim thine eye of faith, or so to weaken its power that it cannot look upward. Perhaps when thou desirest sun, showers are more necessary, and the owner of the vineyard therefore darkens thy horizon with his burdened clouds.

Labor on, then, by the early dawn, and in the deepening shadows of evening,—when the sun gladdens, and when the sky is black with tempests,—when appears the green blade, and when naught seems to spring but tares! Yes, labor on, though weeping endure all through the night of this life, and be ye sure when the joy of the dawning morning shall thrill through thy soul, one smile from the Infinite Sun will set all thy tears as a rainbow on the dark cloud of thy past discouragement.

Letter from Mr. Dean.

In making the annual schedule of appropriations for the year ending April 1, 1849, the allowance for the support of Mr. and Mrs. Johnson was classed among the expenditures of the Ningpo station, the place to which they were originally appointed; but the amount has since been made available to them at Hongkong. Mr. Dean has also undertaken the revision of parts of the New Testament, with marginal references and brief notes; the expense of which for the present financial year, will be more than was expected. To meet this outlay, the Committee in July last, voted an extra appropriation of one thousand dollars to the mission; which, with the provision previously made for the support of Mr. and Mrs. Johnson, will, it is hoped, cover the expenditures of the station at Hongkong.

We make this explanation to prevent misapprehension, but not to abate the force of our brother's pen.

HONGKONG, 25th May, 1848.

MY DEAR BROTHER:—Is it indeed true that you can furnish for the support of this mission no more than half the sum appropriated for last year? Such is the tenor of our late letters from the Board, but there must be some mistake. The statement is too calamitous to be credible, but it has so much the appearance of truth as to fill us with trembling; and the often suppressed and unanswered inquiry will arise, Why is it? Have we a less number of missionaries here to support than we had last year? No—and no one dare say that we do not need more. Have we a less number of native preachers than last year? No—and there are more who wait only for the means of support to enter this still widening field of usefulness. Have we less need of funds for printing the Scriptures and tracts? No—but there is opportunity for the judicious employment of much more than we had last year. Are the congregations for Christian worship less in number or less encouraging than last year? No—but more numerous and more hopeful.

But are the Baptists in America able to give as much as they gave last year?—or, in other words, Are they able to sustain the missions they have commenced? This, after all, is the question,—a question of grave importance, the practical answer to which, will affect the weal or woe of millions. It will either bring untold blessings to the world, or the direct calamities to multitudes of our race. To answer this

question in the affirmative may cost our churches a struggle; but the object is worthy of a magnanimous effort, and will warrant the most painful self-denial. A dreadful calamity is to be averted, and a glorious conquest is to be achieved; but to avert the threatened calamity, and gain the promised victory, the Baptists of America must make a mighty effort! They must tax their energies, and stretch every nerve; they must give how much! They must give, each—*three cents a month!*—What! *three cents?* Yes, we repeat, *three cents a month!* This done, and the Missionary Union has no want of funds.—This done, and there need be no more native preachers dismissed; no more mission schools broken up; no more chapels closed; no more missionaries prematurely sent to their graves for want of fellow helpers; no more stations crippled, crushed, and abandoned for want of funds. If you do not believe this, make the estimate for yourself,—for I must confess that I am somewhat incredulous and startled at the result of my own calculations. Perhaps I have made a mistake in my figures. I supposed, in the first place, that there were three hundred and fifty thousand persons in the U. S. A. who pretend to be supporters of the Missionary Union. I then multiplied 350,000 persons by three cents, and the result was *ten thousand and five hundred dollars per month, or one hundred and twenty-six thousand dollars per year.* Would not that support the missions? If so, who will give *three cents* a month for such an object?

In the name of the heathen, and in the name of our Master, we come to every friend of missions, and every friend of Christ—but we do not say it is *disheartening* to our missionaries to leave them thus unsupported; we do not say it is *dishonorable* to the heathen to raise in them hopes which cannot be realized; we do not say it is *disgraceful* to yourself to leave your Missionary Board thus painfully perplexed;—we do not say that we hold in one hand a command from our Lord requiring you to give the gospel to the heathen, and in the other a pledge from yourself to your missionaries, saying, "Go ye to the heathen, and by my prayers and alms, I will do all I can to help you." We do not come in the name of Him whose debtors you are, and say, "Pay what thou owest;"—but we come in the attitude of supplication, and with the *suppliant's* prayer, and do say in truth, Your brethren of the Board are burdened and embarrassed,—your brethren in the mission are cast down and crushed to the earth,—the mission walls are broken down, and the hearts of the native converts are bleeding over the ruins,—the inquirer after truth has extinguished his incense before his idols, but for want of a guide to help him, is by the weight of his own ignorance and depravity, sinking down to the darkness of the heathen's doom! And will you not help? Will you give *three cents a month*?

In behalf of the heathen and the cause of humanity,
Your humble petitioner, W. DEAN.

Germany.

Correspondence of the N. Y. Recorder.

THE REVOLUTIONS OF GERMANY.

[A friend temporarily sojourning in Saxony writes that he has made the acquaintance of a Saxon gentleman of wealth and intelligence, who is a Baptist, and from whom he has gathered much interesting information concerning the Baptists of Germany, and the general religious affairs of the German people. It is the opinion of that gentleman that American Christians are hoping more for true religion from the German revolution than will be realized. We are not sure however that our point of observation is not, in some respects, as favorable as his. By the necessities of their position in reference to the revolutionary class, the orthodox Christians of Germany are conservative, and, as such, where the strides of liberty are rapid, verging even to license, they are timid and unbelieving.—We have confidence in the German mind, in freedom, in God, and look for stable constitutional liberty in Germany. But we are detaining our readers from the letter from which we are to give extracts. It bears date July 9. Thus it speaks of the religious classes in their relations to the Revolutions of Germany.]

"The Church" is composed of two great or principal parties, viz., the *Orthodox*, so called, and the *Rationalists*. The former believe in the Bible as a revelation from God, and among those it is believed there are a few really pious men. The other party simply receive it as an excellent code of morals, while they form their religion upon philosophy. In the revolution at Berlin, which may represent the whole of Prussia, and indeed the whole of Germany also, so far as general principles are concerned, the *Orthodox* as a sect or party, who are the minority, formed the *Monarchical* party, and took strong ground with the king himself, of that sect. The *Rationalists* were the *liberals* or *Republicans*, (and so called). This was almost universal, and makes the reflection a painful one. The

orthodox party, for so they were, are hence the greatest foes to the revolution, and regard it as the heaviest curse that was ever sent upon Germany. They cannot find terms strong enough to express their indignity—their hatred towards it. "It is the work of the devil." "It originated in hell." "The Almighty has given Satan the power."—And all such sweeping expressions are used by them. They believe that the church might be reformed, that it needs reformation, but that this revolution is the greatest hindrance,—the greatest thrust at religion that could possibly be made. Dr. Tholuck, I am informed, feels sad and cast down in view of the matter. The Rationalists, on the other hand, are those that are rejoicing at it, as bringing it about. But they do not dream that they are God's instruments for converting Germany. Now there are a few good men numbered among this so called *Orthodox* class or sect who are *exceptions* to the above statement, and they take an entirely different, an enlarged, and enlightened view of the whole proceedings, and believe them the work of God. These, as I said, are exceptions, and there are but few of them. These men, as near as I can learn, are, generally speaking, the evangelical men of Germany. And I think some of the most prominent of them have a leaning towards Baptist principles. It is said that —, of Berlin, one of Germany's greatest men, and most learned in Church history, after much searching for the truth, entertains privately perhaps, Baptist views. Here in Saxony, and I believe also in Austria, freedom of the press and religious freedom have been granted to the people, and —, [the Saxon gentlemen before alluded to,] thinks that very many of the professors of the institutions here entertain privately Baptist sentiments.

AN INEXORABLE BAPTIST AND AN EXORABLE MAGISTRATE.

[Our friend found himself summoned before a magistrate for refusing to have his child christened, and gives the following humorous account of the matter.]

I had a curious time about my little German. When she was but a few days old I began to be teased about her being "baptized." They continued to beset us, and I tried to turn it off as a joke. I assured them that her mother baptized her *every morning* in a tub made for the purpose, and I believed that quite as effectual as any the priest could perform on one of her age. But it wouldn't do; she must be baptized, and I could only stop their chatter by declaring to them that they could only do so by overcoming me with physical force, as I should certainly "show fight" if anything of the sort was attempted. Well, I was finally summoned before "the powers that be," "to show cause" why I wouldn't or didn't have "baby" sprinkled. I had by this time made up my mind that my pocket would have to "suffer" for my obstinacy, and was ready to be led to the "altar." Meantime I was comforted by an English Episcopal clergyman here who, after an hour's ineffectual bombard, for argument it was not, said, "Well, I'm glad for one thing; the German laws will make you do it." "Will they?" said I. "Yes, sir!" in a proud, haughty tone, delivered as if intended to make me tremble at the consequences; "Yes sir! and I must say it is one of the best laws of Germany that compels men to do their duty to their children." I have never heard him say so much in favor of Germany before or since. I informed him that the laws of the land might subject me to a fine, which I was ready to pay, or they might, for ought I knew, send me home, and I was ready to go, but to compel me to do that which was against my conscience, which I believed to be wrong, they could not. "At any rate, I'm a stubborn Yankee, and shall 'go the death' against it." All this nonsense was of course unnecessary, for no unprejudiced man would have expressed such a sentiment; and as for the "consequences" I did not feel at all alarmed. Finally the day came for my appearance as per summons. I went, accompanied only by my friend S., who could speak about as much German as I could, and who, himself a Congregationalist, came near making a Baptist of himself by arguing with the Germans in favor of my side of the question. I appeared. My catechizer was a very polite and affable gentleman. I felt at once at my ease in his presence. He put the questions to me, "Is your name B?" "Yes." "Have you a child born in L?" "Yes." "How old is the child?" "Two weeks." "What is your wife's name?" "A. B." "Where was she confined?" "In — street." "You reside there?" "Yes." "Has your child been baptized?" "No." "Will you have it baptized?" "No." "Will you please to state your reasons?" "I do not believe it is right to baptize infants." "Have you a name for the child?" "Yes." "Then you have named it?" "Yes." "What is its name?" (S. gave the name.) "Your objections to have the child baptized are of a religious nature?" "Yes." "Will you please state what set you belong to?" "I am a Baptist." "A what?" "I belong to a persuasion or sect called Baptists, a part of

whose creed is the rejection of the doctrine of infant baptism." "This, of course, was all said in very bad German, but he at last understood me, for he was kind and patient, and did every thing in his power to relieve my embarrassment. "Will you be so kind, Mr. B., as to state to me as distinctly as possible the religious faith of this sect,—er—er—" "Baptists?" said I—"Baptists, to which you belong." I did so to the best of my ability in my broken and murdered German, turning every moment or two to friend S. to help me out with a sentence whenever I got stuck. The officer wrote down carefully on a large sheet all my statements, and after I had got through read it over to me very slowly, one sentence at a time, stopping at every one to ask me if I understood it, and if it was right. I pronounced it all right, and was requested to sign my name to it, which I did, when he addressed me thus—"Mr. B. I am very much obliged to you; that is all, you will not be further annoyed." I almost involuntarily jammed my hand deep into my pocket, and asked him what was my indebtedness; for I had made up my mind to "bleed" willingly and freely if necessary, after so much politeness, and so unexpected; but I was more than surprised, almost disappointed, when he said, "There is nothing to pay, sir," and I bounded out of the police office as a free Baptist as ever walked the streets of New York.

Foreign Missions and the Press.

The Rev. Mr. Winslow, one of our oldest and most intelligent missionaries, writing from Madras, Feb. 9, 1848, to the American Tract Society, presents the following view of the relations of the press to other means of evangelizing the heathen.—*Am. Messenger.*

"We are exceedingly obliged by the continued and generous aid of your Society. It is greatly needed. There seems almost no hope for the great mass of the present generation of Hindus, but as they may be partially reached through the press. After all that is done in education, scarcely more than one in a thousand, even in towns occupied by Europeans, is directly reached by it; while in thousands of villages, and hundreds of native towns, nothing is done in the way of Christian education. The extension of Christian knowledge by *preaching*, after we take into the account itinerating laborers, as well as static preaching, and what is done by native catechists and preachers, as well as foreign missionaries, is somewhat greater; but that does not reach a *tenth* of the population, in any way, however seldom. And much of what is done in preaching would be comparatively lost labor, but for tracts and books circulated, to deepen any impression made by the word preached, or to throw light upon the truths which have been imperfectly understood.

"These *silent preachers*, however, are not limited to the range of the living voice.—They go where the missionary cannot;—into the apartments of the women, who, if they cannot read themselves, allow their children to do so; and into the very idol temples of the heathen. They are with the people also at seasons of time, when from disappointment, sorrow, sickness, or any other cause, they may be better inclined than usual to listen to instruction. They pollute no place by their presence, as do missionaries and those who mingle with foreigners, and they generally excite little opposition.

"But the principal advantage they have is their *permeating* tendency. They travel at very small expense, and so may spread themselves far and wide. From time to time very pleasing instances of their usefulness come to notice, though no doubt the greater part must remain for the revelation of the last day. There is enough, from what is seen, to give assurance that the labor is not in vain; and for the rest we must walk by faith.

"One of the benefits connected with tract and scripture distribution at our stations is, inducing the people to attend church. We continue the practice of giving tracts and books after service on the Sabbath, generally both morning and evening. The two last Sabbaths I have had the Calendar in Tamil, for the year, to distribute, and very many attended church for the purpose of getting it. On these two days I distributed about 800 books, and had more than 500 hearers in the church each Sabbath morning, and pretty good congregations in the afternoon."

A Revolutionary Heroine.

Miss E. F. Ellet is about to publish a work, which we anticipate with interest, to be called the "WOMEN OF THE REVOLUTION." The following anecdote has not been published. It was communicated to the Rev. J. H. Saye, by two Revolutionary officers, one of whom lived in the vicinity where it occurred—the other being of the party concerned in the adventure.

Early in the war, the inhabitants on the frontier of Burke County, North Carolina, being apprehensive of an attack by the Indians, it was determined to seek protection in a fort in a more densely populated neighborhood in the interior settlement. A par-

ty of soldiers was sent to protect them on their retreat. The families assembled, the line of march was taken towards their place of destination, and they proceeded some miles unmolested—the soldiers marching in a hollow square—the refugees families in the center. The Indians who had watched these movements had laid a plan for their destruction. The road to be travelled lay through a dense forest in the fork of a river, where the Indians concealed themselves, and waited till the travellers were in the desired spot. Suddenly the war whoop sounded in front, and on either side; a large body of painted warriors rushed in, filling the gap by which the whites had entered, and an appalling crash of firearms followed. The soldiers, however, were prepared; such as chanced to be near the trees darted behind them and began to ply the deadly rifle; the others prostrated themselves among the tall grass and crawled to trees. The families screened themselves as best they could. The onset was long and fiercely urged; ever and anon amid the din and smoke, the warriors would rush, tomahawk in hand, towards the center; but they were repulsed by the cool intrepidity of the back-woods riflemen.—Still they fought on, determined on the destruction of the victims who offered such desperate resistance. All at once an appalling sound greeted the ears of the women and children in the center; it was a cry from their defenders—a cry for powder! "Our powder is giving out," they exclaimed. "Have you any? Bring us some or we can fight no longer!" A woman of the party had a good supply. She spread her apron on the ground, poured her powder into it, and going round from soldier to soldier as they stood behind the trees, bade each who needed powder put down his hat, and poured a quantity upon it. Thus she went round the line of defence till her own stock, and all she could obtain from others was distributed. At last the savages gave way, and pressed by their foes, were driven off the ground.—The victorious whites returned to those for whose safety they had ventured into the wilderness. Inquiries were made as to who had been killed, and one running up, cried, "Where is the woman that gave us the powder? I want to see her!"—"Yes!"—yes!—let us see her!" responded another and another; "without her we should have been all lost!" The soldiers ran about the women and children, looking for her and making inquiries. Directly came in others from the pursuit, one of whom observing the commotion asked the cause and was told. "You are looking in the wrong place," he replied. "Is she killed? Ah, we were afraid of that!" The soldiers ran about the women and children, looking for her and making inquiries. Directly came in others from the pursuit, one of whom observing the commotion asked the cause and was told. "You are looking in the wrong place," he replied. "Is she killed? Ah, we were afraid of that!" The soldiers ran about the women and children, looking for her and making inquiries. Directly came in others from the pursuit, one of whom observing the commotion asked the cause and was told. "You are looking in the wrong place," he replied. "Is she killed? Ah, we were afraid of that!"

HOLINESS IN THE CHURCH.—I am every day more impressed with the conviction that holiness in the church will do more for its prosperity than anything else. We look around and expect to see converts multiplied, but our own hearts must first be purified and our deportment rectified.—*Mrs. S. L. Smith.*

EFFECTS OF A REVIVAL.—A revival is a discriminating season. It shows who are for the Lord. It has been a profitable season for me. Never did sin appear so heinous, and Christ so essential and precious.—Yet, although sins general and particular, have humbled me to the dust, I go not mourning—I have a complete Saviour, and I can lift up my head with joy.—*Mrs. S. L. Smith.*

EVERY VICE HAS ITS APPROPRIATE PAIN.—He who lies under the dominion of any one vice, must expect the common effects of it; if lazy, to be poor; if intemperate, to be diseased; if luxurious, to die betimes.—*Anonymous.*

A DYING ARCHBISHOP REJECTS THE PRAYER-BOOK.—Archbishop Seeker, when laid on his couch with a broken thigh, was visited at Lambeth by Mr. Talbot, the Vicar of St. Giles, in Reading, who had lived in great intimacy with him, and received his preference from him. "You will pray for me, Talbot," says the Archbishop, during the interview. Mr. Talbot rose and went to look for the Prayer-book. "That is not what I want now," said the dying prelate; "keel down by me, and pray for me in the way I know you are used to do;" with which command this zealous man of God complied, and prayed earnestly from his heart for his dying friend, whom he saw no more. Grace is stronger than forms.—*Spring's Power of the Pulpit.*

The Presidential election is to take place throughout the Union on Tuesday, November 7th.—*Phil. Inquirer.*

Christian Secretary.

HARTFORD, FRIDAY, OCT. 6, 1848.

The Missionary Union.

Since the publication of Dr. Williams' report on the third article in the Constitution of the Union, a discussion has arisen on the merits of the argument, in which several denominational papers have participated, and which may continue to be agitated till the next meeting of the Union.

In offering a few brief remarks upon the question—a question in which the churches feel a deep interest—we would not be understood as expressing a feeling hostile to the Union. That its financial affairs have been honestly and economically administered, no one at all acquainted with the subject, will question. That the Union, as at present organized, was believed to be the best plan that could be adopted by those who originated it, is not questioned. The Constitution was submitted to the churches for their approval or rejection, the Managers, we presume, being willing to be guided by their decision. At the second annual meeting of the Board, it was found that the third article had failed to give general satisfaction, and a committee of nine was appointed to inquire into the subject, and report at the next meeting. This report was read by Dr. Williams at the annual meeting in Troy in May, and has since been published and widely circulated. A vote was also adopted at that meeting directing the Home Secretary of the Union to address a circular to all the members of the Union requesting the individual opinion of each member on the expediency of so amending the third article as to admit of annual members on the payment of fifty dollars. These circulars have been sent as directed by the meeting, and answers returned. We are not able, of course, to state the result of these answers; but presume they will differ, some being in favor of the Union as it is—others advocating a change. They will be submitted to the annual meeting to be held in Philadelphia next spring, when the whole subject will be again discussed, and, if deemed expedient, the proposed alteration will be made.

This, we believe, is about the state of the question at present. The first thing about it that strikes us as objectionable, is the fact that an expression of the views of the members of the Union is not a fair expression of the Baptist denomination. Thousands of small churches have no voice in it at all, nor will they ever have until members are admitted for a less sum than one hundred dollars. The expression of opinion then, to be submitted to the next meeting will represent only the wealthy churches; while the poorer ones, constituting, we believe, a majority as regards numbers, cannot be heard. Viewed in this light, the only conclusion that can naturally be drawn from it, is that the Union is tending to the control of a monied aristocracy.—The fact that a single rich church in New York has already constituted some sixty life members of the Union out of its own membership, is well known, and frequently used as an argument against the present organization.

It has been contended by the advocates of the present system, that the feeble churches can acquire a representation by uniting their contributions, and making a member from the church in the town of A. this year, another from the town of B. the next year, and a third from the town of C. the next. We are not aware that this plan has ever been adopted by any of the smaller churches; nor do we believe it ever will be to any great extent. Should the pastor of a small church be not able to raise over twenty-five dollars a year for foreign missions, become a member in this way the church has no guarantee of being represented for a longer period than a single year, in consequence of the frequent changes in the pastoral relation.

Another very serious objection to the present organization, is the fact that many of the small churches have withheld entirely their contributions for foreign missions, on the ground that they have no voice in the disposition of the funds. Such policy we regard as unwise, but it is a fact, notwithstanding, and a fact too, that deserves the serious consideration of the Union. It is frequently urged, and with truth, that the funds for benevolent objects are raised mostly by small contributions; the sixpences, shillings, and dollars of the poorer members of the churches outweighing the contributions of the rich, who give by hundreds and thousands. Let a system be adopted which shall secure regular contributions from all the churches, great and small, and a much larger sum, there is good reason to believe, would be raised annually than is realized at present.

The proposed plan of admitting annual members by the payment of fifty dollars, we regard as preferable to the present one of exacting one hundred dollars for a life-membership. Many of the churches who under the present system, have "neither part nor lot in this matter," would cheerfully subscribe fifty dollars, with the understanding that they were to be represented in the Union; while the larger churches would contribute as liberally as before. As a general rule, men give to benevolent objects for the purpose of doing good—for the sake of benefiting the object to which they give, and not for the mere selfish purpose of making themselves life members of a benevolent society. We repeat it then, there is no danger of lessening the contributions of the rich by giving the poorer members an opportunity of being seen and heard.

Objections have been urged against the Missionary Union on the account of its distinct and separate organization from the churches. It is urged that the Union is based upon gold and silver, instead of an ecclesiastical foundation, as it should be. We have not been able to discover a valid objection to a representation from the churches by delegates. A missionary meeting composed entirely of delegates sent out from the churches for the express object of disposing of the funds raised for missions, and giving direction to other matters pertaining thereto, could in no way compromise the independence of those churches, nor would their votes be regarded as binding. They could recommend such measures as in their judgment, under the existing circumstances, they believed to be best, and these would be acknowledged by the churches just so far as they considered them to be right, and no further. The primitive churches, so far as we have any information from the New Testament, adopted the delegate system in disposing of their funds for benevolent objects.

The principle of annual membership, if adopted, will amount to about the same thing as a delegation, although it passes under another name. The church in selecting a delegate for the year, commits to his care the same interests that it would to a delegate, and probably selects the same man. He discharges the same duty, and no doubt will give universal satisfaction to the church that appoints him.

In presenting these crude thoughts, we are actuated by the single desire of advancing the cause of missions. The Union as it is, should receive the hearty support of the entire denomination, or the missionary stations will feel the consequences of the neglect. The excuse that we are not satisfied with the organization of the Union will not answer for refusing to give. The best policy that can be pursued at present is, for all to give cheerfully, liberally, and wait the action of the Board for a reformation.

P. S. After the above was in type we received a note from an old correspondent requesting the republication of an article that appeared in this paper directly after the organization of the Union.—The communication was written by a member of the Union, who was present at the adoption of the Constitution. As we cannot discover anything in it contrary to our own views on the subject, and as it discusses a point which we have not attempted—the importance of giving the work of missions directly to the churches—we shall give it a place next week.

We would also add, if any of our readers who happen to entertain different views from us on this question, wish to express them through the columns of the Secretary, they are open to them. We wish to throw all the light upon the subject that can be obtained, in order that the question may be fairly understood.

The only amendment to the Constitution, that will come up for consideration next Spring, if we understand it is, the proposed one of admitting annual members.

Exposition of Genesis 1: 1.

A short article recently appeared in the Western Baptist Review, on the appearance of the Moon as viewed through Lord Rosse's great telescope, and the earth as it appeared at the creation, in which the writer gives an exposition of the second verse of the first chapter of Genesis, that struck us as new. The same idea may have been advanced before, but if so, it has escaped our notice.

Dr. Scoresby, in his astronomical lectures, thus speaks of the moon, as viewed through Lord Rosse's telescope.

1. Every prominent object on the face of the moon now seems to be distinctly seen, if not smaller than the largest edifices on earth.

2. He has demonstrated that the moon is a "world in chaos." This is what we have long believed, and have repeatedly expressed in public.

3. There are on the surface of the moon no signs of habitations like ours, no vestiges of architecture, no signs of a human race, no signs of a race like man; no appearances of vegetable substance in process of growth. There is no water visible—no ocean—no clouds—no rain—nothing but inorganic matter.

And yet, there are evidences of a former state of existence favorable to life. There are visible immense craters of extinct volcanoes.

4. There is no air in the moon, for it has no atmosphere. It has been an established fact for a long period, that the moon has no atmosphere; or, if surrounded with any substance analogous to our atmosphere, it is so rare as not to produce the least refraction on the rays of light when passing through it. The fact alone ought to have been sufficient to convince the mind, before the discoveries made by the gigantic telescope of Lord Rosse, of the impossibility of the existence of any species of Life, animal or vegetable, in the moon.

The explorations of Lord Rosse, confirming the former conjectures of extinct volcanoes, prove the existence of fire at former periods of the moon's history; consequently it once had an atmosphere, and probably then its surface teemed with organic life.

These facts about the moon in its present condition contrasted with its former existence, the writer thinks, helps us to some analogical speculations about the earth we inhabit. Both geological science and a fair and critical examination of Divine Revelation, he maintains, entirely overthrow the notion that the substance of the earth was created from nothing only 5850 years ago. He then proceeds to the proof of his position by reference to the verse in question.

The Bible opens with this announcement—"In the beginning, God created the heavens and the earth." This is the introduction to the book. It is the mere caption to the history. In the language of the Hebrew, the term translated "heavens" like all radical Hebrew words, is used in a generic sense, and has three meanings. First, the atmosphere and its phenomena; secondly, the stars—that is, the planetary system of which the earth is a part; and, thirdly, the place of future blessedness, corresponding to the modern, popular term, heaven.—In this sense, Paul speaks of being taken up to the third heaven. The heavens, said to be created with the earth, must include the atmosphere and its appendages, and the planetary system.

The second verse of the first chapter of Genesis describes the condition of the earth when the work of creation, in the sense of the historian, began. "The earth was without form, and void; and darkness was upon the face of the deep; and the Spirit of God moved (brooded) upon the face of the waters." How common is it for readers to overlook this description of the state of the earth (created) in a generic word, and is used in scripture in the sense of our English words, form, and make. "And the earth was without form, and void, and darkness was upon the face of the deep; and the Spirit of God moved (brooded) upon the face of the waters." How common is it for readers to overlook this description of the state of the earth (created) in a generic word, and is used in scripture in the sense of our English words, form, and make. "And the earth was without form, and void, and darkness was upon the face of the deep; and the Spirit of God moved (brooded) upon the face of the waters." How common is it for readers to overlook this description of the state of the earth (created) in a generic word, and is used in scripture in the sense of our English words, form, and make.

Not rays of light from the sun, moon, or any luminous body. Very probably it was the electric light that was produced when "God said, let there be light, and there was light." The water and more gross particles of matter that composed the surface of this globe in chaos, and the agent called light, seems to have been employed as secondary means in the further renovation of this earth during the period marked as the six days of creation. At the "beginning" (v. 1: 2), the light of the creative remains of a former world. The geologist finds abundant proof that the material substance of our globe has passed through, at least, four stages of existence, in which animal nature had its developments, from lower to higher orders, of which fossils remains are found in the various strata of the "beginning" (v. 1: 2), the light of the creative remains of a former world. The geologist finds abundant proof that the material substance of our globe has passed through, at least, four stages of existence, in which animal nature had its developments, from lower to higher orders, of which fossils remains are found in the various strata of the "beginning" (v. 1: 2), the light of the creative remains of a former world.

ferent heat—the earth also, and all the works that are therein, shall be burned up." (2 Pet. iii: 10-12). After such a catastrophe, this earth, seen by Rosse's Telescope from the distance of 250,000 miles, would present an appearance exactly similar to that of the moon now. It would be a world in chaos, without an atmosphere, without water, without fire, without animal or vegetable life.

Bishop Onderdonk.

The present 'anomalous position' of this suspended Bishop still continues to cause excitement and ill feelings among the members of the Episcopal diocese of New York. At the New York diocesan Convention, which was held last week, the old subject of B. T. Onderdonk's salary came up again, and created quite a discussion pro and con. Hon. Judge Burnett gave notice of his intention to move the adoption of a resolution directing the Trustees of the Episcopal Fund to pay the Right Rev. B. T. Onderdonk out of the income of said Fund the sum of \$2,500 annually, until the further order of the Convention.

Hon. Luther Bradish immediately introduced an amendment, with a preamble declaring that the Fund was established by the members and parishes of the diocese for the express purpose of securing active Episcopal services therein, and of maintaining the dignity and usefulness of the Episcopal office. The amendment declared it the solemn and deliberate judgment of the Convention, that no portion of said Fund can be rightfully applied to aid or support in any way a bishop on whom a sentence of indefinite suspension has been pronounced by the highest judicial tribunal of the church, and which sentence still continues in force. In view of the fact that it was necessary to make some provision for the support of Mr. Onderdonk and his family, the amendment proposed that a committee of three be appointed to devise a plan to effect the same, and report to the Convention.

The resolution and amendment were discussed by Messrs. Jay, Vinton, White and others, in the course of which it was maintained that Onderdonk is still Bishop of the diocese of New York. The vote was then taken on the amendment of Mr. Bradish, which was lost; 19 clergymen voting in favor, and 76 against it. The vote of the laity stood 28 for, and 52 against it. It was then determined by a viva voce vote, that from the 27th of December next, Bishop O. should receive \$2,500 annually from the Episcopal Fund, till further order of the Convention.

At about 11 o'clock, P. M., Dr. Sherwood introduced a long preamble and resolution, recommending that in order that the diocese of New York may be relieved from its present anomalous position, the standing committee of the church be authorized to present an application to the House of Bishops, requesting them to suspend or remit his sentence, and to specify at what time such suspension shall cease to exist.

The Hon. Luther Bradish responded, apparently quite indignant that resolutions of such a nature should be presented at such a time and under such circumstances, and after a few words, moved that they be referred to the next Convention.

After reading the minutes and attending to the concluding devotions, the body adjourned sine die, at 11:4 o'clock.

Every candid man, we should suppose, after reading the printed report of Bishop Onderdonk's trial before the House of Bishops, would decide that a sentence depriving him of his Episcopal functions, and leaving him to support himself by some honest calling, would have been a light one considering the nature of his transgressions.

New London Association.

The New London Association held its thirty-first Anniversary, on Wednesday and Thursday, the 27th and 28th of September, with the Greenville church. The meeting was organized by the appointment of J. S. Swan, Moderator, and L. G. Leonard, Clerk.

The introductory sermon was preached by L. G. Leonard, of New London, and a most excellent sermon it was; such as we seldom have the privilege of hearing on such occasions. It was on 1st Tim. 3: 15—but the preacher dwelt chiefly on the Character and Condition of the Church as "the Church of God." A crowded audience appeared deeply interested and highly edified with the important and timely truths declared.

The spiritual condition of the Association, as shown by the letters, and remarks made during the meeting, was a very one. More than half the churches numbered less than the last year; a few of them reported a small increase. Almost without an exception, the churches through the county are experiencing a time of much painful and alarming declension. And this is the more apparent and the more sorrowful, because these very churches have witnessed such extensive and frequent revivals during the years past. All seemed to inquire anxiously, "What is the cause of the present dearth?" Could that question be rightly answered, it would be as a light shining in a dark place. But all seemed to feel, that if God could be moved by importunity, this painful state of things would be much longer continue; and earnest prayer was made, that the next meeting might report the wonderful works of God, in the salvation of many souls.

Br. Vinton was present, and during the meeting made several pathetic and stirring appeals, in his peculiar and impressive manner. Much interest was manifested in the work of Missions, and arrangements were made for a Missionary Mass Meeting, to be held on the 18th of Oct., with the Central church in Norwich.

Bro. A. G. Palmer, of Stonington, preached an excellent sermon in the evening, which was followed by addresses from several brethren.

The meeting was a very full one, and a very pleasant one, certainly to the friends from abroad, for the kindness and hospitality of the Greenville friends ministered not a little to their enjoyment.

Much of the time was spent in devotional exercises, and the session closed with an interesting conference.

Next meeting to be held with the 1st church in Waterford.

Revival in East Killingly.

We have been favored with a letter containing the cheering intelligence of a revival in the Baptist church in East Killingly, which will be read with interest.

"I write with feelings of devout gratitude to God for the revival of his work in this place. At our covenant meeting in August, signs of returning life and vigor began to develop themselves in the hearts of Christians. The brethren and sisters then present expressed their desire to be more unreservedly consecrated to the service of God; and appeared also to have a clear discovery of the condition of those unconvinced of God. Such were the indications, that meetings for prayer were appointed,

and those who attended them, felt to offer up from the deep gushing fountains of the soul, the prayer, 'O Lord, revive thy work.' The interest gradually increased, and on the 24th Tuesday in Sept. Rev. M. H. Rising was solicited to come and aid us in the work, and he has been with us until the present time, laboring in word and doctrine. His manner of effort has been to present the truths of the gospel with much plainness, and wait in fervent prayer for God to give the increase. His faithful labors have been abundantly blessed.

Many who had entertained hope for years, have during the progress of this revival, been enabled to leave the enemy's ground, and identify themselves with the church of Christ. On the last Sabbath in Sept. seven hopeful converts were baptized with Christ in baptism, and yesterday twenty-four followed the Saviour in the ordinance, (two of whom had been members of the Congregational church seventeen years.) Others stand ready to be baptized, while numbers are convinced that they are sinners. The work is still progressing; it takes the aged, the middle aged, and the youth. Truly, the Lord has done great things for us, whereof we are glad.

L. W. WHEELER.

East Killingly, Oct. 2, 1848.

Missionary Mass Meeting.

At the last session of the Stonington Association a Committee was appointed to make arrangements for holding a Missionary Mass Meeting, at a convenient time and place, in New London county. At the recent meeting of the New London Association, a similar committee was appointed, for a similar purpose; and by the joint action of the two committees, arrangements have been made and notice is here given—

That a Missionary Mass Meeting will be held with the Central church in Norwich, on Wednesday, Oct. 18th, commencing at 10 o'clock A. M.

As this is the result of the action of the two Associations in New London county, it is earnestly desired that the pastors and members of the churches of these Associations, will, so far as practicable, be present at the meeting.

A. G. PALMER, Chairman of E. T. HISCOP, Committee.

BISHOP HUGHES AND IRELAND.—Bishop Hughes of New York, lately contributed five hundred dollars to aid the Irish to achieve their separate independence. The Episcopal Recorder is so far removed from Puseyism, that it freely questions this act of the 'unfailing' bishop. It thinks if he would appropriate his \$500 to the purchase of copies of the word of God, which is the sword of the Spirit, and see to their distribution among those members of his communion who have never possessed the heaven-sent book, it would better become a professed Christian Bishop, than urging the inhabitants of a distant land to deeds of violence and blood.

GRAND LIGNE MISSION.—The Christian Chronicle quotes from a letter of Dr. Cote, dated Sept. 4th, in which he says, "the missionaries are more encouraged in their labors than they have ever been. If the Almighty prepares the hearts of the Canadians to receive his holy and blessed gospel, surely He will dispose the hearts of His people (in the United States) to furnish the means requisite for the support of his laborers. O yes, it will be so; let us not be discouraged; let us look up to our God—for we know by experience that He is a prayer-hearing God. 'Lord, increase our faith.'"

A TEMPERANCE PLEDGE TWO HUNDRED YEARS AGO.—The following ancient pledge of tea-totalism was written and signed by a Bachelor of Divinity and preacher of the gospel, in England, two hundred and eleven years ago:—*Chr. Reflector & Watchman.*

"From this day forward to the end of my life, I will never pledge any health, nor drink a carousal in a glass cup, bowl, or other drinking instrument whatsoever, whoever it be, or from whomsoever it come, nor my own most gracious king, nor any the greatest monarch or tyrant on earth, nor my nearest friend, nor all the goulds in the world, shall ever enforce or allure me; nor an angel from heaven (who I know will not attempt it) shall persuade me, nor Satan with all his old subtleties, nor all the powers of hell itself shall ever betray me. By this very virtue (for a sinne it is, and not a little one), I do plainly find that I have more offended and more dishonored my great and glorious Maker and most merciful Savior, than by all other sinnes that I am subject unto, and for this very sinne I know it is that God hath often been strange unto me. And for that cause, and for no other respect, have I thus vowed; and I heartily beg my good Father in heaven of his great goodness, and infinite mercy in Jesus Christ, to assist me in the same, and to be favorable unto me for what is past.

Signed "R. BOLTON.

Broughton, April 10th, 1637."

An Extra Appropriation.

Early in June last the Executive Committee felt themselves constrained, in view of what God had wrought through the German Mission, and the glorious prospects which he had placed before it, to make an additional appropriation of one thousand dollars to the mission—to be expended by the devoted Oncken in reducing the debt on the house of worship at Hamburg, or otherwise, as he might deem expedient. In letters just received from Mr. Oncken, he thus alludes to the grant:

"How much we owe the Board under such circumstances, for their unexpected and generous donation, I cannot express. I was overpowered when I read your letter, called my wife, told her the contents, and fell with her before the Lord for his goodness to us. Present, then, dear brother, to my dear, dear brethren composing the Board, on behalf of the whole church, a thousand grateful thanks. We want by the 29th of September, 7,000 marks, \$2,000 marks; but we are sure that He who could give us \$1,000 will give us the rest now, as I cannot beg myself. It is His cause and not ours. Now farewell!"

Again, in a letter dated August 11th, Mr. Oncken says: "I must again repeat my warmest thanks to the Board, for their generous grant towards liquidating the debt on our chapel—but for this, I should now have been begging in Scotland or England. The £400 required in addition to your donation, to meet the claims on us at the close of September next, will be advanced as a loan by friends. I rejoice at this, especially under present circumstances, when two of my fellow laborers, the brethren Lange and Kobner are laid aside by severe illness, so much so that Br. Lange will probably enter into his rest before this reaches you."—*Macedonian.*

What is now demanded for Germany.

Mr. Oncken, in his letter of Aug. 11th, says:—"Our work is branching out in every direction; and nothing is required but men and means, to gra-

in, under God's blessing, a plentiful harvest of souls. I trust the facilities now enjoyed for the spread of the gospel will be long continued; but as we do not know what may take place, every new ought now to be stretched and brought into action for the Lord. The Roman Catholic countries, as Austria, Hungary, &c., ought especially to be occupied.

"I shall write Br. Peck fully next week, all being well; to-day I cannot command time, as I am going into Mecklenburg, and in the following week I have to visit those parts of Schleswig, now the seat of war. We have already four dear brethren at that place; there, and about twelve brethren from the various states of Germany, serving in the army, I intend to visit,—as they have been without any means of grace except their New Testaments, for months past.

"Now farewell, dear brother, and cease not to remember us at the throne of grace."—*Br.*

Ireland.

The recent attempt at revolution in Ireland, was, in a great measure, smothered by the influence of the Catholic clergy, and it is somewhat remarkable that while the Catholic priesthood of Ireland was using its influence to check the uprising spirit of rebellion, the Catholic priests in this country were doing all they could to help it along, as their efforts in getting up meetings in behalf of Ireland, and their contributions, abundantly prove. This discrepancy between them may be accounted for, on the principle that the Irish priests were bribed; but we are not aware that positive proof to this effect has been produced, although it is certain that Lord John Russell has already proposed that they shall hereafter be supported out of the National Treasury. Other distinguished men in England favor the plan. Whether all this is designed as a reward for the priests, or originates out of pure love to them, is not yet fully decided, but the circumstance carries with it strong suspicions that there was a previous understanding between them and the government of Great Britain.

The following extract from a religious paper published in London, takes a correct view of the policy which should be pursued in regard to the ecclesiastical establishment of Ireland:

"I suggest this question for the consideration of every thoughtful man, whether the churches in Britain, not salaried by the State, (or at least so many of their members as concur in the opinion, that the only means to prevent the downfall of the Roman Church in Ireland, is to abolish the Protestant Episcopal establishment in that country,) might not advantageously take measures for calling a meeting of delegates from their several congregations to confer upon this momentous subject. The doom of every ecclesiastical establishment in Europe is sealed, and that of Ireland among the most worthy; yet, before its overthrow, it may be that the Popish priesthood of Ireland will be endowed by the State. The downfall of existing establishments will thus be postponed; but who shall say, that if their final hour arrives, as the result of godless violence, they will not drag with them to the dust every Institution in the country which is most worthy of our respect? Our duty as patriots, therefore, no less than our piety as Christians, should impel us to decisive measures for the abolition of the Irish Church Establishment."

The news by the last steamer represents certain portions of Ireland again in commotion. There may be some blood spilt yet, and were the priests to take sides with the people, a desperate and sanguinary conflict might ensue; but under existing circumstances it is not probable that it will amount to anything very serious.

Slavery in the Apostolic Churches.

It will be seen by the report of Friday's proceedings of the late meeting of the Board, that the great and influential name of Neander was quoted by Rev. Dr. Parker in his speech on slavery, as deciding that slavery was common among the Jews at the time of the institution of the Christian Church, and that therefore, the inference that slavery was not permitted in the early churches is invalid. Though it is evident that Neander's statements have no bearing on the exact question at issue between Dr. Parker and Mr. Blanchard, it is desirable what he does say should be rightly understood. We copy for this purpose the following criticism of the Boston Reflector and Watchman, and upon this point of Dr. Parker's speech—with out meaning to adopt the argument of the paragraph, at least till further reflection.—*N. York Evangelist.*

"We think the words of Dr. Parker were adapted to leave on the mind an incorrect impression of the testimony of Neander. In order to show this we will quote a few lines from that celebrated writer, which contain some positive statements. 'Servants and masters, if they had become believers were brought together under the same bond of an heavenly union, destined for immortality; they became brethren in Christ, in whom there is neither bond and free, members of one body, baptized into one spirit, heirs of the same heavenly inheritance.'—Servants often became teachers of their masters in the gospel—the masters looked upon their servants no longer as slaves but as their beloved brethren.' (See Neander's Church History, Torrey's Translation, p. 238-9.) In this extract, the distinction between servant and slave is clearly marked; a distinction which many advocates of the righteousness of the slave-relation seem desirous to destroy.

One great idea, which Neander brings fully out is this; that slavery originated in those notions of Paganism which assumed an original difference of races, in virtue of which, some, by their reason were destined and suited to rule over others, and these latter with their bodily powers to serve them as tools; and that real Christianity, where it took effect, necessarily brought the slave-relation to an end, just so far as it overturned Paganism. Let this proposition be considered."

"Sects."

The *Calendar* says it does not hold itself responsible for the opinions of its correspondents, and thinks our sense of justice should lead us to remember that the sentence upon which we made a brief comment was written by a correspondent; but we cannot discover by this explanation any disavowal of the sentiment of the *Calendar's* correspondent. The communication in which it appeared, was placed under the editorial head of the *Calendar* without a word of dissent on the part of the editor. It makes but little difference either way so long as the sentiment was uttered by a Churchman, and published in their State paper, but the editor will oblige us, notwithstanding, if he will give his own views on the power of the 'sects' to make people love God and pray to him.

As regards the mistake in his paper, we are perfectly satisfied with his explanation, simply remarking that it is a very good plan for editors to "read proof," by which means many mistakes may be avoided.

The receipts of the Treasurer of the Missionary Union for the month ending Sept. 1, amount to only \$2,801 15, including a legacy of \$1,500 left by Mr. Bela Greenwood, of Brighton, Mass.

Pastoral Changes, &c.

Rev. R. K. Bellamy, late of Danbury, has accepted a call from the Baptist church at Chicopee Falls, Mass., to become their pastor.

The Baldwin Place Baptist church, Boston, (late Dr. Stow's), has extended a unanimous call to the Rev. J. Dowling, D. D., of New York, to become its pastor.

Rev. Dr. Church, late of Rochester, was installing pastor of the Bowdoin Square church, Boston, on Thursday evening of last week.

Rev. Samuel Graves, late tutor of Mathematics in Madison University, has accepted a call from the Baptist church at Ann Arbor, Michigan, to become its pastor.

Mr. Albert Baldwin, a member of the Baptist church in North Wrentham, Mass., was ordained as an evangelist, on the 12th ult.

Rev. G. W. Samson, of Washington city, who has been travelling in the East for a year past, arrived in the Acadia, at Boston, with improved health.

Trinity College.

We learn from the *Calendar*, that this Institution entered upon another year on the 21st ult., under favorable auspices. The number of new admissions, thus far, amounts to seventeen. Dr. Williams, the new President of the College, was present and officiated at the religious services incident to the opening of a new term.

Samuel Benedict and James Rankin have been elected Tutors, and have entered upon their duties.

ANGELIC BAPTISM.—We ourselves have seen a Clergyman, and a very well meaning one, in a populous parish, baptize, as he intended, some twenty children in a batch, by only passing his wet finger, once dipped in the font, over their forehead.

—*Chr. Remembrancer.*

For the above extract we are indebted to our neighbor of the *Calendar*,—the *Christian Remembrancer* not being on our list of exchanges; we infer however from the *Calendar's* remarks, that it is an Episcopal periodical—a quarterly review, probably. The idea of "some twenty children being baptized in a batch by the clergyman passing his wet fingers, once dipped in the font, over their foreheads" seems to impress the mind of the editor of the *Calendar* as not being exactly in accordance with the primitive mode. But where is the objection? If the application of water to the candidate is valid baptism, twenty persons may be baptized in a batch by the passing of a wet finger over their foreheads with as much scriptural validity as to baptize one at a time by sprinkling a few drops of water in his face. As an improvement upon the old plan of sprinkling one at a time, it should be regarded by Pedobaptists as in keeping with the spirit of the age.

NEW BAPTIST CHURCH IN BROOKLYN.—The New York Recorder states that lots have been purchased on the corner of Strong Place and Degraw street, South Brooklyn, as the site of a new Baptist church. A commodious lecture room is to be erected immediately on the rear of the site in which public worship is to be commenced as early as the first of January. Rev. E. L. Taylor, pastor of the Pierpont street church has consented to become the pastor of the new interest.

The Rev. Daniel Poor, D. D., and his wife, missionaries of the American Board in Ceylon, arrived in New York on the 28th ult., in the packet ship Victoria, with two sons of the Rev. Mr. Winslow, missionary at Madras. Mr. Poor was one of the second company sent out by the American Board, and one of the first company sent to the island of Ceylon. He sailed from Newburyport, Oct. 23d 1815, in company with the Rev. Mr. Meigs, Rev. Mr. Warner, Rev. Mr. Richards and Rev. Mr. Ward. In June, 1819, a reinforcement was sent out, consisting of Dr. Scudder, Rev. Messrs. Spaulding, Winslow and Woodard. Of the nine clergymen thus sent out, six are still living, and five remain missionaries of the Board. Mr. Poor returns after an absence of thirty-three years of missionary labor.

Dr. DEYAN.—The October number of the Missionary Magazine contains a letter from Dr. Devan, dated Paris, Aug. 17, from which we learn that he commenced holding meetings within a month after his arrival, with two or three of the same faith and order with himself. As the number increased he was compelled to find a larger room, and on the 6th of August he opened a room in the immediate vicinity of *Parle St. Dennis*, a central and popular part of the city. The two first Sabbaths after opening he had about twenty hearers, one of whom was a candidate for baptism, and out of that little congregation there were four or five who were "not inessable as to the necessity of having a righteousness better than their own for their salvation."

THE ATONEMENT.—At a recent meeting of the Baptist Association in Rhode Island, at the suggestion of Dr. Wayland a resolution was unanimously adopted, requesting the Ministers of the Association, immediately before the administration of the Lord's Supper, to preach on some subject connected with the sufferings of Christ. When the great christian doctrine of atonement is denied and abjured by some, and philosophized away by others, it is consoling to see a man of Dr. Wayland's ability and character standing forward as an advocate of the early faith.—*Cong. Journal.*

THE CREEK INDIANS.—From a statement in the Reflector it appears that a season of unusual religious interest has been enjoyed in connection with the Baptist mission in this tribe:—

"Within seven months ninety-three have been received for baptism; among the number Gen. Chilly McIntosh, the most talented chief in the Creek nation. His son has been an active member, and has a good English education; he is an excellent interpreter, and I expect to have the pleasure of making known that he has commenced preaching. There are now seven Baptist churches in the Creek nation, with 550 members. There are five native preachers."

A TROUBLED CONGREGATION.—One Sunday when the minister of Udney entered the kirk, he was no less surprised than indignant to find that "dalt Jamie Fleming" had taken possession of the pulpit

Poetry.

From the London Baptist Magazine.

Sabbath Thoughts.

Saviour, thy rising day hath lovely smile,
Bright are its beams above me and around;
They kiss the dancing wave and slumbering lake;
They gild the leafy forest's depth profound;
Hear mountain, peaceful valley golden plain,
Are robed in Sabbath hues, and wake Sabbath strain.

O Sun of Righteousness! wilt thou not rise
Thyself in lofter glory on our souls?
Thou that hast gone triumphant through
Where nature's stately orb diurnal rolls;
Shall he send down his radiance, but thine own
Be for the blest on high, and their bright world alone?

Wilt thou not make a Sabbath's holy noon
Sweetly effluent in our hearts to-day,
Thought, feeling, speech, to sanctify and tune,
Thy sacred service joyously to pay?
Shine forth, O Sun of Righteousness! shine forth,
Lest sin's dark cloud prevailing, hide thy risen worth.

"My child! though in the highest heaven is set,
Thy Saviour's glory, whose bright splendours break
On seraph hosts and saints made perfect, yet
Shall not of mine the loving Spirit take,
And on his noisless wing to thee convey
Gifts from the realms of light, beams from the Sabbath day?"

"Peace, more untroubled than on loveliest eve
Of fancy's summer, gladden'd heart and eye;
Joy, of whose sweetness thou couldst ne'er conceive,
Fresh from the fountain spring that cannot die;
And hope, ethereal, animate, serene,
The soul's best anchor through life's changing, passing scene."

"But thou must watch with me—up, slumberer, up!
The closet's consecrated threshold tread;
Thence to the shrine domestic, bless the cup
And meal of social gladness—early led
By converse sacred, enter, as it were,
The tomb a morn like this saw rent, and left, and bare."

"Go where my people meet; the chosen place
No more Gerizim's summit—Zion's brow;
Through me the Father manifests his face,
Where'er in spirit he is worshipped now;
Go, join their high hosannas—praise befits
The soul that hopes to rise where its Redeemer sits."

"Or, if my hand hath touched thee, and hath laid
On pain's uneasy couch thy stricken limbs,
My presence there shall solace thee and aid,
Shall silence nature's sighs, with glory's hymns;
And thy lone chamber in its gloom shall be
None other than God's house, and heaven's own gate to thee."

Christian, thy Sabbath smiles how sweet they are!
Brightly upon thy waiting soul they rest;
Prize thou their light,—that when eve's shadowed
—
Bears thee reluctant down the darkening west,
Thy feet may stand yet nearer to the shore
Where hours and joys sabbatic fade away no more.
—Butters.

Fragment.

BY T. A.

'Tis shame to charge on Father Adam,
And his dear spouse, that graceless madam,
Who pluck'd the fruit which God forbade 'em,
The sins we do;
'Tis picking up the leaves which clad 'em,
To screen us too.

That scanty garment is too short,
And we like them must suffer for't,
If we make that our vain resort,
Our shame to hide;
Since He an ample robe has wrought,
Who for us died.

Boston Reporter.

Religious & Moral.

Kirwan's Reply to Bishop Hughes.

NO VII.

To the Right Rev. John Hughes, D. D.,
Roman Catholic Bishop of N. Y.

MY DEAR SIR:—Although the infallibility of your church is involved and confuted in my previous letters, yet as you place so much stress upon it, and make it one of your fundamental principles, I have supposed it worthy of a separate and independent consideration. I will subject it to examination in the present letter.

In letter III., chap. 25, you say, "the Author of revelation identified Himself with his appointed witness, the church, in such a manner that the authority of the one is essentially implied and exercised in the authority of the other." That is, the church, has the same authority and infallibility that Christ had. This is a plain, though bold assertion.

In letter V., chap. 54, you say, "whether the words had ever been put on record or not (that is, whether the scriptures had ever been written or not) she (the church) would have been equally in possession of that prerogative, namely, the vicarious authority to teach unerringly . . . until the end of the world, the doctrines of Christ. . . . What is the meaning of those passages if it be not to invest the official teachers of the Christian religion with the necessary portion of inerrancy, in other words, of infallibility by its Divine author."

But there is no need of calling evidence to convict you of teaching the dogma, the infallibility of the papal church. It is one which your church has ever boldly and strenuously asserted, but the maximum of her bold and confident assertion is always in connection with the minimum of truth. To expose the utter truthfulness of the claim a few considerations will suffice.

1. How do you prove her infallibility? Tradition is inadmissible; because that has been, you say, in her keeping. It is, then, either a bribe, corrupted, or partial witness. The scriptures, on your ground are inadmissible, because the church must give them meaning; and a meaning which we are bound to receive. The church, you

say, was before the scriptures, and gives them credibility and meaning. Where is, then, the testimony to her infallibility? It is simply and only her own assertion of it.

2. But where is the seat of her infallibility? Is it in the pope? But this some popes deny, as Galasius, Innocent, Eugenius, Adrian, and Paul; whilst it is asserted by others. And those who assert it differ as to its extent. Whilst some popes deny their infallibility, the Jesuits say that "the pope is as unerring as the Son of God."

Is this, Sir, less than blasphemy, when you consider who some of your popes were. Is it in a general council? Such is the system of the French school, and of some popes, and of some councils, as of Constantine, Pisa and Basil, which deposed some popes for high crimes. But in this the council of Lateran contradicts that of Basil.

Is it in a general council headed by the pope? This some positively affirm. But this is opposed by the two former parties, because denying the principle of each.

Is it in the church universal, consisting of pastors and people? So some assert, and among them, Panormitan and Mirandula. "Ecclesia universalis non potest errare," says Panormitan. This however is a small party opposing all, and opposed by all the others.

Now, Sir, when you differ about the seat of infallibility so widely and bitterly, what can you expect better from a "private reasoner" than that he should ask you the pertinent questions, if your church is infallible, why does she not determine where her infallibility is located? What is her infallibility worth, if she never knows where to find it?

3. The infallibility of your church is too limited in extent. Because she has no tradition upon them, she gives no interpretation to many portions of the scripture; and she forbids men interpreting them for myself! What are these portions worth? Might they not be as well omitted. She has no tradition and cannot interpret them, and I must not! Here is a large portion of the Bible shut up from the world, as if never revealed! And yet Paul tells me that "all scripture is profitable." Can that be an infallible church that knows nothing, and will permit me to know nothing about a large portion of God's word?

Her infallibility covers only the field of doctrine and morals, and extends not to discipline and opinions. Now a list of the doctrines and morals on which she infallibly decides, and of the discipline and opinions on which she makes no such decision, and a narrative of her conduct in reference to them, would be a most curious paper. Will you favor the world with it, if you can? In matters of doctrine, in which your church is infallible, a man may believe as he desires, if he only clings to holy mother; but in matters of discipline and opinion, on which she has made no decision, if he acts out his honest convictions, he will have emptied on him the seven vials of papal wrath. For instance, the celibacy of the clergy, communion in one kind, are matters of discipline, and yet if you, Bishop Hughes, like Peter, should marry a wife, and a good one would be a great comfort to you, and would entitle you more fully to the title of Bishop; or if after the example of Christ you should administer the supper in the way it was instituted, you would soon be cast out as an apostate. Practically her infallible doctrines are minor matters, whilst those embraced under discipline and opinions are matters on which she has covered the earth with blood and bones of murdered men. What is the judge worth who is unable to decide on all questions fairly brought before him arising under the laws;—and what is the infallibility of your church worth when unable to decide on the simplest questions as to discipline and opinions, and when she yet sends to perdition all those who deviate from her practice in these things! Paley tells us of a fish which when pursued by its enemy, casts forth a liquid that muddies the water and blinds the eyes of its pursuer;—such is the object of your distinction between doctrines and discipline, but it has not the effect of screening your absurd dogma from being hunted down as an impertinent and wicked assumption.

4. If pope contradicted pope, council, council, if your church has taught and denied in one age what was denied and taught in another, as has been shown a thousand times, and as you may see in Barrow, Faber, and Edgar, where is her infallibility? But let me ask your attention to a few considerations bearing on the reasonableness of the thing. Man in his best estate is fallible. The history of your own church teaches this beyond any other uninspired history extant. How can you make the fallible infallible? Can a whole be greater than its parts? Does the coming together of three hundred fallible men make them infallible? If any of the bodies for which infallibility is claimed by your church were infallible, how account for their awful wickedness and grievous errors? If it inheres in the pope, were John, Benedict and Alexander infallible; men born, as it would seem, to show how far human nature may sink in degeneracy? Were the popes raised to the chair of Peter, by the coteries of Marozia and Theodora, infallible? General Brand says that for one hundred and fifty years they were apostatical rather than Apostolical, and yet were they infallible? What say you, Bishop Hughes? Yes, or no.

But perhaps infallibility was in the councils. What does the noble Saint Gregory say of these? He compares their discussion and wrangling to the quarrels of greese and cranes gabbling and contending in confusion,—and represents them as demoralizing instead of reforming. That of Byzantine, Nazianzen describes as a cabal of wretches fit for the house of correction.

Cardinal Hugo thus addressed the council of Lyons on the withdrawal of the pope: "Friends," said he, "we have effected a work of great utility and charity in this city. When we came to Lyons we found only three or four brothels in it; we leave at our departure only one; but that extends from the eastern to the western gate of the city." For other details as to councils, I refer you to Edgar, where papal authorities for these statements are fully cited. And yet were these councils canonically convened, infallible? Does consecration by your church render a ruffian infallible? "The Holy Spirit," said Cardinal Mandruccio at Trent, "will not dwell in men who are vessels of impurity, and from such, therefore, no right judgment can be expected on questions of faith."

Can there be doctrinal without moral infallibility? Is not moral apostasy as culpable as doctrinal? Can there be infallibility without inspiration, without the special interposition of heaven in each case? Can it be transferred from pope to pope, from council to council? That your people may not err, does not your doctrine require infallible bishops to explain the decrees of popes or councils,—and infallible priests to explain them to the people, and the people to be infallible so as not to misinterpret the priests? Where does the thing find an end? It is vain that councils send forth their decrees unless there is some infallible way of reaching their infallible meaning; and if their meaning is left to be developed by the "private reasoner," what better are you off than if you permitted him to read and to develop the meaning of the scriptures for himself? Do you not know that Soto, a Dominican, and Vega, a Franciscan, gave contradictory interpretations to the decisions of the Council of Trent on Original Sin, the last council "that blessed the world by its orthodoxy, or cursed it by its nonsense?" Can it be possible that your claim for infallibility can have anything to sustain it save "old wives' fables?" The assertion of it would seem to argue either idiocy or insanity; or a pious knavery which would seek to entrap men by logical meshes woven out of assertion, falsehood, and imposture.

Nor, sir, have we yet reached the bottom of the absurdity. Your infallible church has set itself in opposition to the inspired word of God, and to correct its plainest principles. As I have illustrated this idea in some of my former letters, I can only now allude to it. The Bible makes God the only object of worship; you set man to worship the Virgin, the host, the cross, relics, pictures and images. The Bible teaches that Jesus Christ is the only intercessor between God and man; you make as many intercessors as there are angels, apostles, martyrs, and saints, and send sinners to Mary more frequently than to her Son. The Bible teaches that nothing is sinful but a want of conformity to the law of God; you make the violation of your ceremonial laws sinful, and damnable, whilst the violation of the laws of God is a venial offence. The Bible teaches that to serve God aright we must be regenerated by the Spirit of God; you pronounce this a false and accursed doctrine, and teach that we are regenerated by baptism, and kept in a state of salvation by our sacraments and ceremonies which you have instituted. But I will not proceed in the sickening detail which proves beyond doubt that your infallible church has devised and is now seeking to propagate the merest caricature of Christianity; which demonstrates that there is the same difference between the religion of Jesus Christ and the religion of Rome, that there is between a sensible, well formed, well bred, well behaved gentleman, and a harlequin covered with gew gaws, seeking to amuse the people by his dress and his tricks.

Now, sir, in view of all these things, will you not bear with the infirmities of a "private reasoner," which compel him to pronounce your doctrine of infallibility the merest assumption, whose only object is to make serfs of the people, and tyrants of the priests. Instead of being infallible, your church is not credible; her testimony is not to be relied on, save when substantiated by other witnesses. This you will say is an awful proof of my apostasy. Be it so. Nor have I any idea that your faith in the doctrine is a whit stronger than mine. Cardinal Perron, you know, when dying, pronounced transubstantiation a monster; and some priests told Bishop Usher, that the chief part of their confession was their infidelity in the doctrines which they taught and for which they mutually absolved one another. Is there nothing like this now going on in New York? Have you never made, or heard such confession?

Yours,

KIRWAN.

A Celestial Wedding.

The Rev. Dr. Buckminster, the author of the following beautiful description, was the Pastor of the North Church in Portsmouth, and died while on a journey in Vermont, in the year 1812. He was the father of Rev. Joseph Stevens Buckminster, of Boston, who attained to the highest distinction for his taste, scholarship and pulpit eloquence, and finished his course at the early age of twenty-eight. There was but a few days difference between the death of the father and his son. Dr. B. was decidedly orthodox in his sentiments, while his son, from the society in which he moved, the study of German criticism, and residence in Europe, was tending to those views which ripened after his death into modern Unitarianism. The description of the Celestial Wedding was addressed by Dr. Buckminster to one of his daughters; and has been much admired for its elegance and evangelical truth.

In an accompaniment with one of your letters, I find a picturesque description of a

fashionable ball in the neighborhood of A—, giving an account of the marriage of Mr. —. The guests were many, the accommodations were capacious; rendered splendid and sublime, by all that art and taste could devise. Fancy and ornament combined their powers to throw a lustre over the delightful attendants. Three hundred silver candlesticks, and an infinite number of lamps, poured their light upon thirty mirrors, which faithfully reflected what they received, in softened brightness, through the several apartments and their variegated scenery. The deserts were delicious, exhibited in a style of elegance and grandeur. The music and amusements were enchanting and transporting. This must have been a scene highly delightful to a man of the world, or to the daughter of worldly taste and pleasure. But, Betsey, I find it lasted but one short night, nay, it blushed to meet the rising sun, as if conscious that the lamp of heaven would tarnish all its glory. The ladies retired at three; the gentlemen at five; probably they both resolved to take their revenge upon the disturber of nightly pleasure, by despoiling its charms, till they begin to be lost in the evening hemisphere.

The reading of this description suggests to me the attempt to give a faint sketch of a marriage festival, for which preparation has long been making; and from time to time, descriptions have been given of what is there to be exhibited. To this festival I have the honor to be invited as a guest, and am entrusted with authority to invite others. I have heard a little, and imagine more, of this transporting scene; but could I correctly paint both on paper, the half would not be told to you.

This festival is to be celebrated at a seat or palace, the length and the breadth of which are 12,000 furlongs; its height and stories proportionally elevated. It stands upon a foundation of twelve different kinds of precious stones of variegated hue, arranged with so much art as to throw reciprocal and increasing lustre; all producing such a flood of splendor as mocks the attempts of men or angels to describe. To this place there are twelve gates of entire pearl, neither fractured or divided. The flooring of the palace is of pure gold, as it were transparent glass. The ceiling is of jasper. Particular apartments, the hangings, the ornaments, I cannot pretend to describe to you; if they bear customary increased proportion to the splendor, riches and elegance of the exterior, what, Betsey, must they be? O! let us be ambitious to go and behold.

Of the guests that are invited, I can give you no exact account, still more an imperfect one of those who will accept. Of one particular circle, there were long ago 144,000 that had accepted the invitation. Among these were kings and queens, princes and their daughters, priests and prophets. Since then the number of inviting servants has been greatly increased, and they have been running with notes of invitation to more distant neighborhoods and families; and though they often meet with the neglect, I pray thee have me excused, thro' the indisposition, want of taste, trivial and foolish engagements of those to whom they apply; yet upon the safest ground, I can assure you there will be such a numerous collection as no man can number.

Of the dress of the guests I cannot give you a full description. Some few particulars have come to my knowledge. Their raiment is to be wrought gold, with the most elegant and delicate needle-work, and their general splendor will be as if they were clothed with the sun, and crowned with a crown of stars. But their principal glory, beauty and excellence are within; in the sweetness of their dispositions, the elevation of their minds, the purity of their hearts, the entire perfection of their souls; they are all glorious. Not one worthless spectator will be watching to make untidily remarks; no one to render distance and reserve necessary.

The music of the occasion is to be all manner of instruments, softened by an infinite number of harmonious voices, so adjusted as to make one perfect whole. A song is already prepared, and the performers are practising upon it, in their several departments, with reference to this festival. O! Betsey, O! Betsey, what will be the effect, when they perform in full band!

The entertainments and deserts, I shall not even touch upon; they will doubtless be in harmony with the rest of the exhibition. But the principal object and glory of the whole, is yet unnamed; this is the Bridegroom. Of him I dare not attempt a description. I can only say, he is the chief among ten thousand and altogether lovely. Such inconceivable light and glory constantly emanate from his divine person, that the extensive palace needs no other light; its most distant corners are illuminated with his rays. And, my dear friend, there is this peculiar circumstance to give an interest to this festival, that every guest has a share in the heart and affections of the glorious Bridegroom; and all combined into one mysterious body, will constitute the happy Bride, for whom all this glory is prepared. This festival, once begun, shall never end, never tire; no rising or setting sun will ever sum up a day; pleasure more ecstatic and refined will be continually springing up. The celestial Bridegroom will lead the partakers to living fountains of delight, and all occasions of sorrow will forever cease.

My friend, shall earthly festivals and scenes of pleasure—which, compared with this, are but a glow-worm in the light of day—so interest our passions and engross our hearts, as to banish this from our thoughts, and hinder our assiduous endeavors to be suitably attired and ornamented, that we may be hailed welcome guests? I hope to receive this honor and happiness!

There I hope to meet the name of — in all its branches.

The Hindoos.

Extract of a letter from India to the Am. Peace Society, dated Bombay, July 27, 1847.

Much has been published in America concerning the religion of the Hindoos; but I have seen little in American works concerning the general state of the country. The political state of India has no parallel in the history of the world. A country with more than 100,000,000 of inhabitants in subjection to a nation containing not more than one-fourth as many, of another complexion, of a different religion, and living in a distant part of the globe, separated by continents and seas. India has had, fearful experience of the power of Christian nations—a power for which they are indebted in a great degree to the direct or indirect influence of Christianity. But her inhabitants have yet seen but little to produce the conviction that this religion in its spirit and its object is emphatically a religion of peace, and that the Saviour, in whom these nations profess to trust, and whose name they bear, is called the "Prince of Peace." England conquered India by the sword, and by the same means possession is still retained. The military force supported by the English in India for ten years past, has exceeded, on an average 200,000 men; and the annual expenditure for this immense army has exceeded \$45,000,000. For the two past years the army has been 250,000, and the expenditure for it exceeded \$50,000,000 annually. The debts of the government—money borrowed to sustain the expenses of its numerous wars—now exceed \$200,000,000. Within eight years past, the English government in India has been engaged in five different and successive wars, namely, the Afghan war, the Scindian war, (with a native prince whose dominions are situated between Agra and the Deccan,) the Scinde war, (with native princes whose dominions were on the Indus for several hundred miles from its mouth,) the war in the northern Mahratta country with Kulpore and Savant Warre, and lastly, the war in the Punjab or with the Sikhs. These do not include the war with China, as that was regarded as a war between England and China, though the causes of it originated in the opium trade between India and China, and a large military force was sent from India to assist in carrying it on. More than nine-tenths of all the Europeans in this country are connected with the army.

RELIGIOUS PROSPECTS OF EUROPE.—An editorial in the London Christian Times, thus speaks of affairs on the continent of Europe:—

There are many who look upon the present unexpected and extensive changes with sanguine hope, and there is not a little to encourage them. Civil and religious freedom, with some exceptions, seems, at least for the present, to be a gainer. The Jesuits, its sworn foes, with all the orders which show them any favor, are ignominiously driven from Roman Catholic States. Even Rome has dismissed them. Many convents are in the course of being suppressed. The temporal power of the papacy, with which, strange to say, the leading changes originated, is violently shaken. The question of separation of Church and State makes progress. Meanwhile, openings of usefulness are presenting themselves in unexpected quarters. We have reason to know, for instance, that in three short months from the commencement of the Italian Revolution, 1,000 copies of the Scriptures were sold in parts of Italy, and that the demand is urgent and irrepressible. There has been nothing like this, of the same extent, in the same space of time, since the days of Savonarola.

INTERESTING TO CLERGYMEN.—Messrs. Little & Brown, Booksellers in this city, advertise for sale, after the English fashion, "A series of sixty English Sermons on the doctrine, principles and practice of Christianity, adapted to the Pulpit, by a Doctor of Divinity, complete in 15 parts, small 4to, (each containing four sermons) lithographed on writing paper to resemble MSS." If there are any clergymen in our country who are either too ignorant or too lazy to prepare their own sermons, they can now find them "manufactured" to their hands and without their "order," and "lithographed" on purpose to deceive the audience.—Christian Alliance.

WEALTH OF THE CANDIDATES.—The N. Y. Day Book gives an estimate of the estates possessed by the several candidates for President and Vice President. It is as follows: Taylor, \$60,000 or \$80,000; Cass, \$1,000,000; Van Buren, \$200,000; Fillmore, \$15,000; Butler, \$20,000; and C. F. Adams, \$500,000, besides a fortune of not less than \$1,500,000, of which his wife will in the ordinary course of nature soon come in possession. Mr. Adams inherited all or nearly all of his property, and Mr. Cass acquired his while in the service of the government.

CRANBERRIES A CURE FOR CANCER.—We have heard it stated more than once, that the common cranberry was efficacious in the cure of cancer, but have never until very recently, been eye-witness to the fact. Mr. Middleton Belk, residing within four or five miles of this city, who was afflicted with cancer on the nose for the last eight years, was induced to try cranberries, applied as a poultice, and to his great joy and satisfaction, he experienced a perfect and radical cure. We mention this fact at the instance of Mr. Belk, who is desirous that others, suffering under the same affliction, may avail themselves of this simple but valuable remedy.—Tuscaloosa paper.

LONGEVITY.—Last Sunday, Mrs. Martha Taber departed this life at Newport, R. I., at the advanced age of 105 years. The funeral took place in the North Baptist church, and a discourse was delivered by the Rev. Dr. Chables. Mrs. Taber's sister, aged 94, was present and in the enjoyment of good health. Mrs. Taber was the oldest inhabitant of the town, and, till within a few days, took a daily walk. There are several persons in Newport who are approaching to one hundred years of age—some of whom are active and take regular daily exercise.

DYSENTERY.—A sea captain says that West India molasses is a cure for dysentery—he having often seen it tried at sea, and never having known it to fail. The dose is a tuncup full for a grown person, reducing the quantity in proportion to age. The sea captain also says, "it is not an unpleasant dose."

Advertisements.

D. R. Woodford & Co.,
PUBLISHERS, BOOKSELLERS, BINDERS AND STATIONERS,
170 MAIN STREET,
HARTFORD, CONN.
WHOLESALE AND RETAIL.
Books and Stationery at the Lowest Prices.
D. R. W. & Co. have on hand a full assortment of Theological, Classical, Medical, and Miscellaneous Books. Liberal discount made to Merchants, Ministers, and Teachers. The public are invited to call.
Blank Books made to order. Old Books and Pamphlets bound in a neat and substantial manner.
N. B. Agents for Dr. Spear's Medicine.

PROTECTION INSURANCE COMPANY—FIRE AND MARINE.
CAPITAL \$200,000. Office No. 6 Exchange Building, North of the State House, Hartford, will take Fire and Marine risks on terms as favorable as other Companies. Office open for the transaction of business at all times during the day and evening.
The following gentlemen compose the Board of Directors:
Daniel W. Clark, Wm. A. Ward,
Wm. W. Ellsworth, John Warburton,
Charles H. Northam, Elisha Peck,
Wm. Kellogg, Thomas Belknap,
Lemuel Humphrey, A. G. Hazard,
Benjamin W. Greene, E. G. Howe,
Willis Thrall, DANIEL W. CLARK, President
Hartford, Jan. 1847.

HARTFORD FIRE INSURANCE COMPANY.
Office North side State House Square, between U. S. Hotel and Eagle Tavern.
THIS Institution is the oldest of the kind in the State having been established more than 30 years. It is incorporated with a capital of \$150,000, which is invested and secured in the best possible manner. Immense Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, Books, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.
The Company will adjust any and all losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.
Persons wishing to insure their property, who reside in any town in the United States, where this company has no Agents, may apply directly to the Secretary, and their proposals shall receive immediate attention.
The following gentlemen are Directors with the Company:
Elihu Terry, James Goodwin,
S. H. Huntington, Charles Boswell,
H. Huntington, Henry Keece,
Albert Day, Wm. T. Lee,
JUNIOR S. MORGAN,
ELIHALET TERRY, President.
JAMES G. BOLLES, Secretary.

ETNA INSURANCE COMPANY,
INCORPORATED in 1819, for the purpose of insuring against loss and damage by Fire only; Capital \$250,000, secured and vested in the best possible manner—offer to take risks on terms as favorable as other Offices. The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires. The Office of the Company is kept in their new Building, next west of Treat's Exchange Coffee House, State street, where constant attendance is given for the accommodation of the public.
The Directors of the Company are:
Samuel Tudor, Miles A. Tuttle,
Joseph Pratt, Ezra White, Jr.,
James Thomas, John L. Russell,
Ward Woodbridge, Ebenezer Flower,
Joseph Church, E. A. Bulkeley,
Silas B. Hamilton, Roland Mather,
Frederick Tyler, Edwin G. Ripley,
THOMAS K. BRACE, President
S. L. Loomis, Secretary.
The Etna Company has Agents in most of the Towns in the State, with whom insurance can be effected.

BAHNSTOCK'S VERMIFUGE.
THIS preparation has now been before the public nearly twenty years. Its great intrinsic merits have steadily advanced the sale and use of it, and it now enjoys a prominent position in the public favor.
CERTIFICATE OF THE MAYOR OF THE CITY OF LANCASTER.
Lancaster City, July 3d, 1844.
Messrs. B. A. FAHNESTOCK & CO.,
Gentlemen:—Several of the younger branches of my family laboring under symptoms indicating the existence of worms, and I am happy to say that your Vermifuge had the desired effect, in a single instance, removing the almost incredible number of 151 of the large worms from one patient, which in addition to its other tested qualities in my family, establish the efficacy of your Vermifuge as a sure cure.
Yours faithfully,
Mayor, Lancaster City.

UNPARALLELED IMPOSITION AND EFFRONTERY.
An individual named S. Fahnestock has repeatedly asserted that the article which he calls "Dr. S. Fahnestock's Vermifuge," is the same or equal the Vermifuge prepared by me.
The public are assured that this is a BASE FALSEHOOD, and are hereby cautioned against confounding HOOD, and are hereby cautioned against confounding the spurious article with mine. It is entirely different in its composition, and does not possess the virtues and powers of my preparation.
For sale in Hartford by HARVEY SEYMOUR, A. W. PUTLER & CO., and other respectable druggists and by one agent in every town in the State.
B. A. FAHNESTOCK & CO., PROPRIETORS.
1538 No. 49 John St., New York.

Physician and Surgeon.
J. C. JACKSON, M. D., late of Philadelphia, respects J. fully offers his services to the citizens of Hartford and vicinity. Having enjoyed the advantages of the extensive practice of Pennsylvania Hospital, Wills Hospital, and several Dispensaries in that city, he feels competent to treat diseases in any of its forms. Office under Hall Building, Main street, where he may be found during the night.
Sept. 17, 1847.

PRINTED AND PUBLISHED BY

VOL. XXVII.

Christian

PUBLISHED EVERY FRIDAY

PRICE, CORNER MAIN AND

TERMS

Subscribers in the city, for

at Two Dollars per annum.

Papers sent by mail at \$2.00

with a discount of twelve

agents becoming responsible

Advertisements inserted at

advertising in this city.

All communications intended

to be addressed to BURR & SMITH

Kirwan's Reply to Bishop Hughes

NO VII.

To the Right Rev. John Hughes, D. D.,

Roman Catholic Bishop of N. Y.

MY DEAR SIR:—Although the infallibility

of your church is involved and confuted

in my previous letters, yet as you place

so much stress upon it, and make it one

of your fundamental principles, I have

supposed it worthy of a separate and

independent consideration. I will subject

it to examination in the present letter.

In letter III., chap. 25, you say, "the

Author of revelation identified Himself

with his appointed witness, the church,

in such a manner that the authority of

the one is essentially implied and exer-

cised in the authority of the other." That

is, the church, has the same authority

and infallibility that Christ had. This is

a plain, though bold assertion.

In letter V., chap. 54, you say, "whether

the words had ever been put on record

or not (that is, whether the scriptures

had ever been written or not) she